

SCOTLANDS

WELCOME.

Syn. 8. 60. 80

A

SERMON

PREACHED

at Needham in the

Countie of Suff. on

Tuesday, April. 5.

1603.

Vpon PRO. 11. 10.

*In the prosperitie of the Righteous the
Cittie reioyceth: and when the wicked
perish, there is ioy.*

By MILES MORSE, Pastor of
the Church of God in Combes,
and Doctor of Divinity.

With some notes and allegations then omitted
by reason of the time, and the capa-
citie of the audience.

LONDON,

Printed by Melchisedech Bradwood
for Thomas Man.

1603.

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18. *... ..*

... of ... : ...

1918-1919

Dr. Williams & Co. Boston

the Church, which is the

2000-2001, 2002-2003

Wentworth, Isaac; 1897-1907

... ..

1993 or

Bull

15 Nov. 1900.

TO THE RIGHT
honourable Lord, Iohn,
Earle of Marre.

THere are two things
discoursed of in this
Treatise, which are of
speciall consequence to
this earthly life of man:
the one is Prosperitie; the other is
Righteousnesse. The first dependeth
upon Goods outward and bodily: the
other upon the Goodnesse & vertues of
the minde. Where these concur, there
is the lieliest paterne which this
earthly world affordeth, of true Felicitie:
and these two, like children of one fa-
ther, doe sweetly embrace and kisse one
another. 1. Prosperitie furthereth
Righteousnesse: for, a man that is no
way streightened or disturbed, is the
more free and comfortable to the service
of God. And Righteousnesse furthe-
reth Prosperity: for They which seeke

Psal. 34. 10.

THE EPISTLE

the Lord, shall want nothing that is good. 2. *Againe, Prosperitie beautifieth Righteousnesse: for a streight & right-up tree, the taller it groweth, the more comely it is. And Righteousnesse beautifieth Prosperitie: for Pleasure is not comely for a foole: no, Nemesis disdaineth the growing up of the unworthie.* 3. *Thirdly, Prosperitie perfecteth Righteousnesse: for how shall he minister iustice, that beareth no office? or shew mercie, that wanteth abilitie? or giue comfort, that is himselfe distressed? And Righteousnesse perfecteth Prosperitie: for What shall it profit a man, though he should winne the whole world, if he lose his own soule?* 4. *Lastly, there is no true Prosperitie without Righteousnesse: for, to live in sinne, is with the Paganes To sit in darknesse, yea in the region and shadow of death. And where Righteousnesse is, there is true Prosperitie: for Godlines hath the promise of the life present, and of that which is to come.*

Both

Pro. 19. 10.

Matth. 16. 26.

Matth. 4. 16.

1. Tim. 4. 8.

DEDICATORIE.

Both of these (through Gods speciall mercie) doe accompanie your Lordship. Prosperous you are in your noble descent, your large reuenues, your loue in your countrey, your successe in affaires, & your speciall fauour with your Prince and ours. Righteous you are: not as free from sinne and infirmities, (so I should both flatter and blaspheme) but as redeemed from sinne by Christ with his blood, and iustified by the same Christ in his resurrection, and washed by the Spirit of Christ in the lauer of regeneration. To all which, your holy life and sincere loue to the Gospel, giue abundant testimony.

Let it not therefore seeme strange vnto your Honor, if I (who long ago beheld and obserued your holinesse and religion) doe thus congratulate vnto you the continuance and daily increase of honor and reputation: for this my text teacheth me To reioice in the Prosperitie of the righteous.

It pleased your L. not onely to know

THE EPISTLE.

me in Norwich almost twentie yeeres agoe, and to be there an Auditor of my Ministry; but also of your bounty often to call me to your table, and sometimes of your humilitie to visit my lodging. If now you vouchsafe to acknowledge me in London after so many yeres labours, and almost all my spirits spent in the service of the Church: I shall haue much more cause to reioice in your Prosperitie, who in this your height, giue me in my declining & languishing time some reputation with the Righteous.

The God of heauen and earth grant grace vnto your Honor, so to imploy this Prosperitie of yours to the furthering, countenancing & perfecting of Righteousnesse: as your Righteousnesse may further, beautifie and perfect your Prosperity here & in the heauens, through Iesus Christ our Lord. April. 13. 1603.

Your L. in all Christian
duty, M. MOSSE.

A
S E R M O N
P R E A C H E D

at *Needham* in the
Countie of *Suffolke*, on

Tuesday, April. 5.

1603.

The Text.

Pro. II. { *In the prosperitie of the righ-*
10. { *teous, the citie reioyceth:*
{ *and when the wicked pe-*
{ *rish, there is ioy.*



He booke whereof this *Prolegomena*,
sentence is a member,
may be called A fardel
or beadroule of Pro-
uerbs. Now Prouerbs
are among vs, vulgar and triuiall sen-
tences, which antiquitie raised vp,

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custome hath continued, and experience hath confirmed for trueth. The learned call Prouerbs, *Parables*, *Adages*, or *Apophthegmes*; ^a *Scitè dicta*, *Wittie*, *pretie* and *wel-worde d sayings*: or ^b *Graue* and *short contrined sentences*. And such sayings or sentences the *Hebrewes* call ^c *Maschal*, *quod est*, *Dominari*: because they domineer and glitter with a speciall ^d excellencie in speech, as starres in the skie, or diamonds in a crowne of golde. So, *Prouerbes* are *lumina orationis*: they put a grace, and beautie vpon speaking. The *Græcians* call them *παισιμα*: and so the *Septuaginta* intitule this booke: *Παισιμα Σολομώντος*: that is, sentences as common in vse, as is the high way to all passengers.

A *Prouerbe* is ^e *Verbum iuxta viam*, (saith *Basil* :) *A sentence common by euery waies side*. The *Latines* call them *Prouerbes*, in the same sence, in which the *Græcians* terme them *Parables*: because ^f *They are hidden* and darke

^a *Plutarch. Apoph.*

^b *Trem. in Pro. I. I.*

^c *Lat. in Prouerb.*

^d *Illyricus. Clavis. Script. Prouerbium.*

^e *Basil. in princip. Prouerb. tom. I.*

^f *Hieron. in Prouerb. I.*

darke and ² yeeld not their sence according to the sound of their words: but in them ^h One thing is spoken, and another thing is intended. And this is true in the most of humane, yea and in very many of these Diuine Proverbs. Now such visuall, such beautifull, such significant sentences, as custome hath made common, and experience hath confirmed for truthe: are those which are collected and compiled together in this treatise. Therefore should we be earnestly prouoked often to reade, carefully to learne, and highly to esteeme this booke of the *Proverbs*.

They are called *Salomons Proverbs*. So the text it selfe witnesseth ⁱ in the title of the booke: and so all ^k antiquity hath receiued them without controuersie. And yet it is manifest that al the *Proverbs* in this booke were not *Salomons*. For the 30. chapter containeth ^l The words of *Agur*, the sonne of *Iaketh*. But the whole booke

² Hilarius in Psal. 127.

^h Origen. Prolog. in Cant. Cantic. 30m. 1.

ⁱ Pro. 1. 1.

^k Origen prol. in Cant. Cantic. Theodoret. pref. in Cantica.

Epiphani. de mensuris & ponderibus. Athanas. orat. 2. contra Arrianos.

August. de ciuit. Dei. lib. 17. cap. 20.

^l Pro. 30. 1.

booke taketh his title and denomination from the greater and more principall part : as doe also many other things both in ciuile and naturall knowledge. Neither are they called *Salomons Prouerbes*, because it is certaine that he himselfe with his owne penne compiled this booke. For^m some ascribe the penning of it to the Prophet *Esaie* : andⁿ some others to king *Hezekiah*. But the likeliest opinion is theirs, who conceiue that^o the beginning of the booke was written by *Salomon* himselfe, vnto the 10. chapter : the residue were^p collected at diuers times by seuerall persons, partly from his mouth, and partly from his writings, vnto the 25. chapter : and from thence forward^q by the seruants of *Hezekias* : as the title of the chapter (being a part of the Canonickall text) doth plainly auouch. But whosoever were the writer of this booke, or the collector of these sentences ; it is manifest that

Salomon

^m R. Mose

Kimhi.

ⁿ Talmudici in
Bana bathira.

Cap. I.

^o Tremel. in

Prov. I. I.

^p Livanius.

Marcus in

Pro. I. I.

^q Pro. 25. 1.

W E L C O M E. 5

Salomon himselfe was the authour of them : from his fountaine they sprang , and from his words or writings they were deduced. So the wise and holy Author commendeth also vnto vs , the worthinesse of this booke.

As touching the contents of this booke : some thinke that ^{Gregor. Niss.} the doctrine thereof is directed onely (or ^{enim in Cant.} specially) vnto the yonger sort, ^{Hieron ad} because he often calleth him his sonne, ^{Paulum &} to whom he maketh his speech. But ^{Eustochium.} who knoweth not, that it well enough ^{Comment. in} becommeth the ancientest man, both ^{Ecclesiast.} to be , and to be called The sonne of wisdom? And besides, he that studiously conuerseth in this booke , shall finde euere where in it, able instruction for the ancient. There be others that referre the argument of this booke almost wholly vnto manners. ^{Theodores.} They say that ^{Præfat. in} it containeth profitable ^{Cant. Canticorum.} doctrine of maners ; and that it is ^{Eccl. in} " An instructor of maners, and a cor- ^{princ. Prou. I.} rector

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2 August in
ficulo. ex
Prou.

rector of corrupt affections : And Saint *Augustine* saith * *Liber prouer-
biorum ad mores pios informandos penè
totus valebit* : Almost all the whole
booke of the prouerbs tendeth to the
composing of godly maners. Now,
trueth it is, that very many sentences
in this treatise doe concerne maners,
and outward cariage to men: but not
all, nor almost all. For diuers there
are tending to the feare of God, to
the loue of God, to faith in God, to
patience vnder the hand of God, to a
religious worshipping of God : all
which can hardly be said to be doc-
trines of manners, vnlesse you meane
that they concerne our mannerly and
holy cariage of our selues outward-
ly and inwardly towards the maiesty
of God. Therefore may this booke
be called *A Christian Quodlibet* : for
it hath *Prouerbes* almost of euery ar-
gument : or *A Synopsis Theologiae* : for
y the summe and effect of the whole
Scriptures is heere set forth in brieife
sentences.

7 The english
Preface to the
Prouerbes.

Sentences. It is an hive fraught with sweet hony gathered from all kinde of flowers. It is a rich *Apothecaries shoppe*, in which are all kinde of delicates for pleasure, and of confections for diseases. For in it are precepts and aduertisements: some concerning God, & some concerning men: some belonging to the church, some to the common wealth: some to priuate, some to publicke callings: some to the wise, some to the ignorant: some to the olde, some to the yong. In a word it is & a booke in the iudgement of *Ireneus* and all the company of the ancients, full of worthy and excellent wisdom, necessary for all men, of all estates and degrees whatsoever. So that, the notable matter contained therein, is a third argument to stirre vs vp to diligent reading and meditation thereof.

*¶ Euseb. Hist.
Eccles. lib. 4.
cap. 21.*

This ^h sentence *Pro. 11. 10.* is *¶ Pro. 11. 10.* one of them which concerneth men, and the maners of men, and their affection

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*The scope of
the text.*

*The two parts
of the text.*

fection and estimation which they carry, on the one side to godly and religious, on the other side to wicked and prophane persons. The honour and reputation of an honest man, is such, and so great, as that euerie one reioiceth at his prosperity and preferment. So saith the former part of the Text: *In the prosperity of the righteous the city reioiceth.* But a vilde and bad man is so lothsome and despicable: that euerie man is glad to see him abased. So saith the latter part: *But When the wicked perish, there is ioy.* These are the two points of doctrine contained in this Scripture.
(.)



THE

THE FIRST PART.

TEXT.

*In the prosperitie of the Righteous
the citie reioiceth.*

TO the end that we may the more soundly and evidently deriue Doctrine and Exhortation from this sentence: it is requisit, that first we duly examine the sence and interpretation of the words.

^I
The exposition
or interpretati-
on of the words.

In the prosperitie.] The name of *Prosperitie* is of the common sort, applied to wealth and riches. Vulgare men hold no man prosperous, but him that floweth with worldly abundance. But the word comprehendeth more largely, all things which tend to the profit and comfort of a mans outward estate. As, *Health, Peace, Libertie, Credit, Friends, Long life, cheerfulnessse of heart, good successe in businesse*: but especially in this place, *Dignitie, Honour, Office, and Preferment*:

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ment: all these are comprehended vnder the name of *Prosperity*. So largely is it taken else where in this booke, ¹ *The prosperity of fooles destroyeth them*: that is, ease, security, abundance and pleasure, doe so lull men on sleepe in their folly; as they neuer thinke of seeking after wisdom, and so at last come to destruction. Againe, in that place of the *Psalme* ^k *O Lord saue now, O Lord now send Prosperity: David* praieth not only for the welth of the church, no nor for that especially, as for the greatest or onely happinesse. For wealth many times hindereth the Church, by ¹ choaking the worde and making it vnprofitable. Whereof one of the Fathers pronounced, ^m *Calamitatem prosperitate meliorem esse*: That calamitie was better then prosperity. But in those words of the *Psalme*, he praieth also for the peage of the Church, for the libertie of the Church, for the increase of the Church, for the good

¹ Prou. 1. 32.

² Psa. 118. 25.

¹ Math. 23. 22.

^m G. Nazianz. epist. 50.

good successe of the Churches affaires, for the continuance of the Church, for the beautie and honour of the Church, and such like: and all them he comprehendeth vnder the name of *Prosperitie*. So in this place: *In the prosperity*] that is, in the health, peace, welfare, comfort, credit, successe, but specially in the dignity and preferment of a righteous man, the citie reioiceth. Therefore some of the Latine Interpreters, translate it hereⁿ *In felicitate iustorum: In the felicity of the righteous*. (Now all good things must concur to the constitution of *Felicitie*.) The *Septuaginta*, *Evdyahois*: and most of the Latines following them, ° *In bonis iustorum: In the goods of the righteous*. Not meaning onely thereby their goods and chattels, (as wee speake at the common lawe,) that is, their riches and moueables: but generally any good thing which betideth an honest

B

man.

ⁿ Vatablus

Mercer.

*Felicitas est**bonum ex om-**nibus bonis**compositum.*

Plato, Philo-

soph. definit.

° Chald. para-

phrast. interp.

Hieronimus.

Pellican.

Lauater.

Tremellius.

Castalio.

man. *In the good things*: that is, in any good thing which befallerh a vertuous or religious man, those which are vertuous and religious will exult and reioice. So much for the name of *Prosperity*.

Of the Righteous.] A righteous man is not heere taken for one perfectly righteous, or that hath no vn-righteousnesse in him. For in that sence ^p *There is none righteous*, no not one. ^q In many things we sinne all. No: ^r *Iustus & iustificans non est nisi Deus*: to speake exactly and properly, There is none that is iust himselfe, or is a Iustifier of others but onely God. But they are euery where in *Scripture* called *Righteous men*, which ^t breathe after righteousness: which ^u are studious of righteousness: which ^v practise the workes of righteousness: which ^w loue God the fountaine of righteousness: in a word ^x *Qui perfectioni iustitia plurimum accessit*:

^p Rom. 3. 10.

^q Iam. 3. 2.

^r August. Boni-
facio, epist. 50.

^t Calvin. in

Psal. 5. 13.

^u Musculus in

Gen. 6. 9.

^v Cyrill. lib. 3.

tom. 3. in Esai.

33.

^w Bernhard.

epist. 107.

^x August. de

perfectione

iustitia.

tom. 7.

*accessit : Which hath attained to some
 good measure of perfection in righteous-
 nesse. So^b they are righteous men which* <sup>*b Calvin. Har-
 monia Luc. 1. 6.*</sup>
*frame their liues according to the com-
 mandements of the law of God. In this
 sence is it that^c Lot is called a righte-
 ous man : and yet he is tainted with* ^{*c 2. Pet. 2. 7.*}
^d adultery, and incest. Iob was^e an <sup>*d Gen. 19. 35.
 e Iob. 1. 1.
 f Iob. 3. 1.*</sup>
*vpright and iust man : yet he brake
 forth^f into tearmes of impatience.
 Zacharias and Elisabet^g were both* ^{*g Luc. 1. 6. 20.*}
*iust before God : yet the man was
 smitten with dumbnesse for his infi-
 dility. And so all are righteous men
 before God, that loue him and keepe
 his commandements : God accep-
 ting their good indeuours in Christ,
 and imputing vnto them for perfec-
 tion, the perfect Righteousnesse of
 Christ : for^h *Nos ex iustitia partici-
 patione iusti sumus : We are not o-* <sup>*h Basil. lib. de
 parnis. tom. 1.*</sup>
*therwise exactly iust before God,
 then by the participation of the ex-
 act iustice and obedience of the Lord**

Iesus Christ. Of such righteous men, *Salomon* speaketh heere : and saith, that in the welfare of one who walketh religiously to God, and honestly towards men, others that behold it are glad and reioice. So much for the title of a righteous man.

The city.] The name of a city comprehendeth heere a double *Rhetorickall Trope*. 1. For first, the citty it selfe is taken for the people and inhabitants of the citty : as it is also else where in the scriptures. When tidings came to *Shiloh*, that *Hophni* and *Phinehas* were slaine, and the arke of God was taken of the *Philistims*,
 1. *all the citty* (that is, all the people of the citty) cried out. Again : *There is a riuer whose streames shall make glad the citty of God* : that is, the people or inhabitants of the city of God.
 2. Secondly, the citty is heere specified by name for the whole body of the country. For *Salomon* intendeth
 to

1. *1. Sam. 4. 13.*

* *Psal. 46. 4.*

to say, that all men, towne and coun-
 try reioice in an honest mans prefer-
 ment. When the *Psalmist* saith,¹ *Ex-* ¹ *Psal. 127. 1.*
cept the Lord keepe the citiy, the keeper
watcheth in vaine. There he speaketh
^m *de reipublicæ statu & politia* : of the ^m *Marl. in*
state and pollicie of the common wealth ; ^{Psal. 127. 1.}
 and the name of a citty is taken ⁿ *Pro* ⁿ *Iliric. clauis*
omni robore regiminis : for the whole ^{Script. Ciui-}
strength of gouernment in a state or ^{tas.}
kingdome. So heere : when *Salomon*
 saith, *The citty reioiceth* : he meaneth
 that the whole body of the people is
 glad. But he specifieth the Citie by
 name; first, because cities are the spe-
 ciall parts of a countrey, and com-
 monly conteine vnder their iurisdic-
 tion the neighbour villages. Se-
 condly, because *Cities* are the seats of
 great men and great offices: so as if a
 good man be preferred to dignitie,
 they do soonest espie it, yea and soo-
 nest feele the benefit of it, and there-
 fore haue the first and chiefeest cause

to reioice therein. Thirdly, *Cities* are the ciuillest and fullest of knowledge, and therefore doe not onely best discern who is a *Righteous* man: but also are easiliest mooued to reioice in his *Prosperitie*. So, *The Citie reioyceth*: that is, euery man is well pleased with it.

Prouided alwaies, that this *Citie* and countrey be such an one as is it selfe a louer of *Righteousnesse*: such a *Citie* as *Ierusalem* was, and such a people as the kingdome of *Israel* was in the best times of *Salomon*: to the examplar whereof he hath speciall respect in this and diuers other of the *Prouerbs*. For if it be not such a *Citie* or people, they will hardly reioice in the prosperitie of the *Righteous*. It must not be such a *Citie* as *Sodome* was, where ° *The men were wicked, and exceeding sinners before the Lord*. For there, they P disdained that *Lot* should aduise them, much more that he

° Gen.13.13.

P Gen.19.9.

he should be exalted among them. Neither must it be such a *Citie* as the yoong man in the *Comœdic* describeth *Athens* in that time:

¶ Vbi mores deteriores increbescunt in- *¶ Plaut. mer-*
cato 7.
dies:

Vbiq; amici qui infideles sunt, neque as
pernoscere:

Vbiq; eripiatu animo tuo quod placeat
maximè.

That is: *Where the people grow daily worse and worse: where a man cannot know his friend and his foe asunder: nor holde his owne with quietnesse.* For in such a *Citie* there is little care to preferre the best, and little ioy in their preferment. But in a citie or countrey well framed, well gouerned, well affected to religion and honestie: *In such a citie there is much ioy at the Prosperitie of the Righteous.*

Hitherto the meaning and exposition of the words. Now, the doctrine it selfe which the words im-

²
Examples of
this doctrine

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port, is a trueth warranted by all experience : and whereof both holy writ and humane histories yeeld infinite examples. But I must be contented with one or two of either sort, in stead of many that might be alledged. When *Dauids* government was disturbed by *Absaloms* treason, and the king fledde out of *Ierusalem* for feare it should be sacked or fired, ^r all the people that was with him, had euery man his head couered, and wept as they went. So sory they were for *Dauids* affliction. But when *Absolom* was slaine, and his father was to returne againe with honour : then happy was he that could shew greatest forwardnesse in his conduction ; yea, ^r the men of *Israell* chode and brauled with the men of *Iudah* for preuenting them secretly in the kings restitution. So ioisfull they were in his new recovered prosperity. Againe. When *Adoniah* contrary to *Dauids* minde and

^r 2. Sam. 15.
30.

^r 2. Sam. 19.
41.

and promise, aspired to the kingdome
of Israel : then *Zadok*, and *Nathan*,
and *Benaiah*, and *Shimei*, and *Rei*, and
the men of might ^t as they were ex- ^{t 1.Reg.1.8.}
cluded, so no doubt they hong their
heads and sorrowed. But when *Salomon*
was crowned at his fathers ap-
pointment, then not onely those
good men ^u accompanied him, but ^{u 1.Reg.1.38.}
also *All the people came vp after him,* ^{40.}
piping and reioicing with great ioy, so
that the earth rang with the sound of
them. *Salomon* was a prince of incre-
dible hope : and the land reioiced
vnspeakably at his coronation. In hu-
mane histories the example is most
famous of *Numa Pompilius*, the suc-
cessor to *Romulus* in his kingdome.
Because he was held a deuout and re-
ligious man (though indeed the old
fables make him but ^x a beguiler of ^{x Arnobius}
the Gods, and all his deuotions ^{cont. gentes}
were but deuises ^{lib.5.} of curious super- ^{7 Tertul. Apol}
stitions, as *Tertullian* speaketh :) yea ^{cap.25.}
and

^z Pintarch.
Numa.

and besides his religion, for that he
was ^z naturally disposed to all vertuous
manners, and discipline, and paines ta-
king, and study of wisdom: therefore
after long dissention betweene the
Romanes and the Sabines about the
election of a king, he was named of
the one side, and receiued of the o-
ther side with generall approbation:
The Senate and people going forth to
meet him, the women applauding him
with their acclamations, and also rei-
cing, *tanquam non rex urbi, sed regnum*
obrigisset (saith Plutarch,) as if they
had that day gained not a new king, but
an other kingdome to their citty. But
why roue I so long and so farre from
home? who remembreth not the ioy
and thanksgiuing of the good ser-
uants of God in our daies, for the
preseruing of some Christians
(though not many) from that bloody
massacre in France: for the deliuey
of Rochel from the Spaniard: for the
reliefe

at her reliefe of *Geneua* from the *Sauoian*:
 and infinite such examples to long
 sta- to repeate? One president there is
 foretending directly to this purpose,
 the which my duty to God and men will
 the not suffer me to omit. *Seneca* saith:
 d of *Gratum hominem beneficium semper* ^{a Sen. de bene-}
 e o- *delectat, ingratum semel.* If we En- ^{ficiis.}
 on: *glish men* be truely thankfull, we will
 b to remember this benefit and mercy of
 him God for euer. Our late Soueraigne
 ei oi- Lady *Queene Elisabeth* was so worthy
 num an instrument vnto vs of such speciall
 they benefits, as we were not onely
 but bound to be infinitely thankfull vnto
 But her while she liued: but also we are
 om still bound to keepe an honorable
 ioy remembrance of her and her govern-
 ser- ment for euer: ^b *The memorisall of* ^{b Pro. 10. 7.}
 the *the iust shall be blessed.* Remember we
 ans now to her eternall fame what ioy all
 ody the citties, yea the whole realme of
 ery *England* shewed at her first entrie
 the vpon that high *Prosperity*, the scepter
 iefe and

and diademe of the kingdome which ioy arose from the hope and liking of her *Righteousnesse*. Her father (*King Henry the Eight*) had made some entrance to the *Gospell*, and wounded deeply the heary scalpe of *Antichrist*: and master *Foxe* recordeth it to posterity, ^c that if he had liued, his purpose was wholly to haue purged the *Church* from idolatry. Her mother the *Lady Anne Bulleine*, was a woman ^d very religious, and vertuous, and full of good workes. According to the godlinesse of the *Parents* was the godly education of the child: for she was trained vp in the knowledge of tongues, and sciences, and (that which was especiall) in the doctrine of the *Gospell*. Answerable to her education was her profession and religion, euen from her youth: keeping godly *Preachers* about her, and suffering for the truth in the daies

^a Fox. *Act. & Mon. in fine.*
H. 8.

^d Hollinshed in
Ann. 28. H. 8.

of *Queene Mary*. So that in the opinion of all that saw and knew her, she had the estimation of a wise, learned, vertuous, and religious *Princesse*. Heereof it came to passe, that vpon her sisters decease, she was proclaimed successor to the crowne, not onely ^c *summo consensu omnium ordinum*, with a full consent of all estates (as *Peter Martyr* wrote to *Master Caluine*, vpon the report of the *Ambassadors* that came to *Tigure* out of *England*:) but also this consent was witnessed ^f with such shouting, such casting vp of caps, such ringing of belles, such kindling of bonfires, such discharging of ordinance, and other points of solemnity: as witnessed their hearty ioy for her comming to the crowne; and exemplified notably this sentence of *Salomon*: *In the prosperity of the righteous the citty resorteth.*

^c *Caluin. epist.*
^e *resp. p. 214.*

^f *M. Fox. Act.*
^e *Mon. init.*
Reg. Elisab.

Now we may not holde it strange, ³ *Reasons of this doctrine.*
 to

to see this so often and vsually fall out
 in practise : for there are many rea-
 sons inducing thereunto. 1. As first,
 where good men prosper, there com-
 monly good causes, they thrive and
 prosper also : the glory of God is ad-
 uanced, the law of God is obserued,
 the kingdome of God is enlarged.
 When *Hezekiah* came to the crown
 of *Judah*, ² He tooke away the high places,
 and brake the images, and cut downe
 the groues, and spoiled the brasen ser-
 pent : that is, He rooted out all idola-
 trous and superstitious worship. And
 the Ecclesiasticall Histories euerie
 where make relation, how when the
 holy Emperours *Constantine*, *Theodo-*
sius, *Iustinian* and the rest of the same
 stampe fate in the throne of gouern-
 ment, then the true religion of *Christ*
 was authorised and dilated. Now,
 when others shall see that by the fa-
 uour, office, or abilitie of good men,
 God is honoured, righteousnesse is
 practised,

2. Reg. 18. 4.

practised, *Christ* is entertained: if they haue any loue of God or goodnesse in themselves, they can not but reioice at a good mans prosperitie.

2. Secondly, the aduancement of the Righteous is a publike benefit: for

they know right well, that ^h *they are* ^b *Plato. Non nobis solum nati.* not borne only for themselves: and that

ⁱ *brotherly loue is required of them:* ⁱ *Rom. 12. 10.*

and that ^k *a good thing, the commoner* ^k *Arist. topic.*

it is, the better it is. And therefore

they strue to liue, not wholly to their owne priuate profit and pleasure, but to the common vse and benefit of others.

VVhen *Salomon* was newly inuested in the kingdome of *Israel*, and the Lord offered to giue whatsoeuer

he would aske: ^l *he asked not for him-* ^l *1. Reg. 3. 9.*

selfe long life, nor riches, nor auenge on his enemies (which notwithstanding were things of great consequence to his owne estate:) but *he asked an vnderstanding heart*, which might inable him to gouerne with peace and righteousness,

▪ Gen. 47. 14.

▪ 2. Cor. 12.
14.

• Menander.

teousnesse, to the publike good of the people of God. ^m *Ioseph* being raised to authoritie in *Aegypt*, made not the peoples want a prey to gorge himselfe withall: but he applied himselfe to feed the Commons in the famine, and to enlarge the reuenues and soueraintie of the crowne. The Apostles in their office and function sought not their owne praise, nor ease, nor wealth: but the ioyning of others to Christ. ⁿ *Non vestra, sed vos: I seeke not yours but you*, saith *S. Paul* to the Corinthians. In a word: ^o *Ὁ χεῖρος ὅτι πολλάκις σωπείσῃ*: *An honest man is helpefull at every turne*. Now therefore, when men shall feeble by experience, that the aduancement of honest persons, is as the setting vp of a common light for euery man to walke by: or as the digging of a common well, at which euery man may draw water: haue they not great, and iust and daily cause to reioice in such mens

mens *Prosperitie*? 3. Thirdly, when good men flourish, the wicked are cut off. ^p *Asa tooke away the Sodomites out of the land: yea, he put downe* ^{p 1. Reg. 15. 12. 13.} *Maacha his mother also from her estate, because she had made an idoll in a groue.* Now the destruction of the euill, being a ^q rich banquet, yea a ^r sweet sacrifice to God: it can not be but a ioy and gladnesse of heart to the children of God. 4. Lastly, when Righteous men are preferred, then others that loue Righteousnesse grow vp, by and vnder them: as when the Sunne riseth, the flowers open themselues. ^r *Mordecaes exaltation by Abashtue-* ^{r Ester 8.} *rosh*, wrought the preservation of the Jewes from a common slaughter. And the comming of our late *Q. Elisabeth* to the crowne, was the releasing of the Protestants out of prison, and the recalling home of learned men from beyond the seas, and the confirming of poore Christians

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in religion. So that (to conclude this point) when it shalbe wayed and considered, that by the rising vp of godly and religious men, God is honored, the cōmon good is furthered, the wicked are abased, and those that feare God are comforted: vnlesse a man be composed with *Heraclytus* onely to beholde what is amisse, that he may doe nothing but weepe; or haue put vpon him the person of Enuie herselfe,¹ which weepeth for grieve when others haue no grieve to weepe for: he can not but confesse that there is euery way great cause, why in the prosperitie of the Righteous, the Citie should reioice.

¹ *Vixq; tenet
lachrymas, quia
nil lachryma-
bile cernit.
Ouid, Metam.
2.*

⁴
The vse of this
doctrine.

Thus then examples doe teach vs that alwaies it hath beene so: and manifolde reasons doe prooue that it ought to be so. Now let vs labour to draw home the benefit of this doctrine neerer to our selues by vse and application. And let vs consider what

we can adde to our holy knowledge or practise by this: that there is, yea, and that there ought to be *Joy in the Prosperitie of the Righteous.*

1. First it teacheth vs to be well assured, that the *Righteous*, that is, men which feare God and walke vprightly, haue due right and interest in *Prosperitie*: that is, in the helps, comforts, and dignities of this life. For else, how could any good citizen of a well affected citie, reioice with a good conscience to behold his *Prosperitie*? Indeed if we will speake exactly and properly, the outward blessings of this world belong solely and onely of right to the children of God. For ^u *Christ is made the heire of* ^u Heb. 1. 3. *all things*: and therefore no man can haue interest in any thing: who is not a *Cohaire* and *Fellow heire with Christ*. Insomuch that when any branch of *Prosperitie* betideth a *Righteous* man, there befalleth nothing to him but

¶ Tertul. de re-
surrect. carnis.

¶ Laſtanti.

his due. ^x *Beneficus enim debet: The good God of his promise oweth it vnto him.* ^y *Bonis quod beneficit, debetur: We owe a good man all the good that we doe to him.* But when a wicked man enioieth health, or libertie, or riches, or credit, or preferment, or any outward benefit: he is but an vsurper of it, and an intruder into it, and shall answere for the vniust possession of it in the day of iudgement. And therefore if common-wealths and churches were so conscionably and religiously carefull as they ought to be in bestowing their dignities and offices vpon those to whom onely by right they belong and appertaine, then should none atteine vnto them, but such as gaue testimonie of their *Righteousnesse* before men. And if the *Persian monarch* could say, that ^z *No man was worthy to be a magistrate, qui non sit melior subditis, which did not in good parts excell his subiects:* then in a Christi-
an

¶ Cyrus: Plu-
tarch. Apoph.

an gouernment, no man should be admitted to exceed the common sort in credite and authoritie, who shewed not himselfe more then a common person, in honestie and religion: yea, if Christian families were duly reformed and conformed according to the will of God, then that childe or seruant in the house, should be most countenanced and best preferred, who approoued himselfe best to be the child of God, and the seruant of the *Lord great Master* of the world. And this is an obseruation of much vse vnto diuers sorts of men. 1. For first, it prescribeth a rule to those, that haue power in their hands to raise vp others to *Prosperitie*. Namely, that ^a *their eies* ^b *Psal. 101. 6.* *should be (with Dauid) vnto the faithfull of the land*, to honour those with dignitie, whom God hath most honoured with grace: that so right going to the owners, all men of wis-

dome might reioice. And if among the nations of old, those proued the great and mightie men of the world,

^b Iustin. Iust.
Lib. 1.

^b *quos ad fastigium honoris non ambitio popularis, sed spectata inter bonos moderatio prouehebat; Who raised not themselves by popular ambition, but by their approoued moderation: then in these latter times, Christian Princes and Nobles, should haue speciall care to aduance them to preferment, not which aspire vnto it by popularitie, or flatterie, or briberie; but which shew themselves woorthy of it by their godlinesse and vertue.*
2. Secondly, this detecteth the hypocrisie of the Friers and Monkes in Poperie, who when they assume their orders, reiect their patrimonie: as if wealth and religion, *Prosperitie* and *Rightheousnesse* could not stand together. Much like are they to *Aristippus*, who in his trauell commanded his followers to cast away their treasure

sure, ----- ^c *Quòd tardius irent,*

^c *Horat. lib. 2.*
sat. 3.

Propter onus segnes:

As if their patrimonie hindered their passage to heauen. But to these a man may say, as *Plato* said to *Diogenes*: They despise the pride of the world *alio fastu maiori*, with a greater pride of their owne hearts: supposing *merite* in the worke, and affecting the applause of men. Therefore is that saying of *Augustine* notable against them ^d *Vilius terrena* ^d *August.*
opulenta tenetur humiliter, quàm superbè relinquitur. ^{epist. 34.} *Earthly abundance is better held with humilitie, then relinquished of arrogancy.* For a lowly man may doe much good with his riches: but a proud man is neuer the nearer to heauen for his povertry. But let those slowe bellied *Cretians* goe.

3. There be some, who of very tenderneſſe of conſcience, and for feare to diſpleaſe God, dare not raiſe vp their outward eſtate, no

not when meanes are put into their hands; nor assume any office, no not when they are lawfully called thereunto: as supposing, that because their chiefe aime is to grow *Spiritual* men, therefore *temporall Prosperity* doth not belong vnto them. Now these men must remember that

^a 1. Tim. 4. 8. ^c *Godlinesse* hath the promises of the

^f Deut. 28. 1. life present: and that ^f all outward felicity is prefixed for a reward to the keeping of Gods commandements. It holdeth not for a rule in the church, which *Plato* imagined to hold in the

^g *Plato de leg.* common wealth: ^g *Diuites vehementer, & bonos fieri impossibile est: it is impossible to be very rich and very vertuous.*

No: the examples of *Abraham*, and *Lot*, and *Iob*, and *Dauid*, and a thousand others are pregnant instances to the contrary. And our sauiour *Christ* doth not say, *It is the prosperity of the world: but it is* ^h *the care of this world that choketh the word.*

^h Matth. 13. 22,

word. ⁱ *Non enim diuitia nocent, sed sollicitudines earum*: Riches are not the things that hurt a man of themselves, but the immoderate and mistrustfull care taken about them. It is a notable exhortation which the Psalmist maketh: ^k *If riches increase, set not your hearts upon them*. He saith not, Refuse them, or reiect them: but set not your hearts upon them. That is:

ⁱ *Noli ibi te figere*; make not them thy rest: or, ^m *Nolite illis vestram mentem submittere*; subiect not your thoughts and affections vnto them.

ⁿ *Vse riches as thy seruant, not as thy master*: possesse them, and be not possessed of them: so maist thou glorifie God much, and exceedingly benefit the Church by thy abundance.

4. This also serueth to reforme the corrupt iudgement of those, who if they see a religious gentleman to enlarge his reuenues by purchase, or a zealous painfull Minister to thrue and

ⁱ Theoph. in
Luc. 3. 14.

^k Psal. 62. 10.

ⁱ August. in

Psal. 61.

^m Basil. in

Psal. 61.

ⁿ Chrysost. in
Iohan.

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and grow rich, or an honest minded
Commoner to attaine some office or
 preferment : by and by their friends
 feare their falling away from the
 Gospell; and their enemies the ex-
 claime: See: heere is their religion,
 heere is the depth of their deuotion,
 &c. I warrant you these men that
 make so great profession, are as hun-
 gry of wealth, and as thirsty after pre-
 ferment, as are the prophane persons
 in the country. Nay, stay there:
 not so hungry, nor so thirsty by a
 great deale. For a worldly man
 maketh these things his God, and

• Ephes. 5. 5.
 Coloss. 3. 5.

° committeth idolatry with them,
 bestowing vpon them the chiefe
 loue, and ioy and confidence of his
 heart: whereas a godly man knoweth
 that he must *use this world, as*
though he used it not; and that he must
first seeke the kingdome of God and
the righteousnesse thereof; and taketh
 these outward things as they are mi-
 nistred

¶ 1. Cor. 7. 31.

¶ 1 Math. 6. 33.

nistred vnto him. Againe a worldly man hungreth and thirsteth so deeply after worldly things, as he will not sticke to attaine them *per fas & nefas*, by any vnlawfull meanes whatsoeuer: by stealth, robbery, oppression, extortion, vsury, bribery, flattery, periury, couzenage, and what not? VWheras a godly man feareth to touch such pitch, and holdeth onely that gained, which is lawfully gotten: and accounting [†] *godlinesse great* ^{† 1. Tim. 6. 6.} *gaine*, is contented with that he hath. So there is a great difference betweene a godly and vngodly mans course in the pursuite of worldly prosperity. But if God offer these things by lawfull meanes, they despise them not, nor they cast them not away: as did [†] *Crates the Thebane*, because *non putauit se posse & virtutes & diuitias simul possidere*: as if *Righteousnesse and prosperity*, wealth and godlinesse could not stand together.

[†] Hieronimus
ad Paulinum
epist. 13.

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ther. No : they reiect them not, no more then *Abraham* or *Lot* cast away their cattell, or filuer, or gold, or seruants, or tents ; in which ^t notwithstanding they so abounded as the land could not beare them to dwell together : nor, no more then ^u *Ioseph* refused his preferment in *Ægypt*, or ^x *Dauid* to be called from a shepheard vnto the kingdome and throne of *Israel*. And indeed why should they ? For ^y *Diuitia vt impedimenta sunt reprobis, ita bonis sunt adiumenta virtutis* : Riches to bad men are lets and hinderances ; but to good men they are furtherers to vertue. Therefore they receiue them as things good in themselues, and giuen of the good God, and labour to imploie them to good vse : yea and knowing their interest in them by Christ, they reioice in them as in their lawfull inheritance : yea, lastly, other men knowing how due they are to the
godly,

* Gen. 13. 2,
5, 9.

* Gen. 41. 40.

* Psal. 78. 70.

y. *Ambros. lib.*
8. in *Luc.* 18.

godly, how woorthy they are of them, and how profitably they will bestow them, they also (as *Salomon* heere speaketh) *reioice in the prosperitie of the righteous*. So, let that be the first note.

2. Secondly, this Scripture may teach vs what a profitable and comfortable thing it is, to be a vertuous and religious man. Euery honest person will loue him, and like him, and wish him well, and *ioy in his prosperitie*. And no maruell: for, a good man is the image of God, who is most louely in himselfe, and most to be beloued of vs. One of the Hea.

then could say, that there was ^a *Nihil amabilius virtute*: *Nothing more* ^{a Cicer. de nat. deorum. lib. 1.}

amiable or louely than vertue. Another, that ^a *All the golde which is a-* ^{a Plato de leg. lib. 4.}
boue the earth and under the earth, de-

serueth not to be compared with vertue. Another, that ^b *all the beautie* <sup>b Plutarch. de cupiditate diuini-
tiarum. com. 2.</sup>
of Riches are but Phalara, & bulla, ac
puerilia

* Seneca. lib. 9.
epist. 57.

puerilia spectacula : Vaine shewes and
childish delights, unwoorthy to be com-
pared with vertue. Another, that
whereas the best things else in the
world do want their ornaments; gold
and siluer, their refiner; and precious
stones, their polisher: *Virtus nullo
honestamento eget* : Vertue needeth no
thing to adorne it. *Ipsa & magnum sui
decus est, & corpus suum consecrat* :
Shee herselfe is her owne glorious beau-
tie, and honoureth the body which shee
inhabitet. Now, if the heathen men
spake thus of their morall vertues,
which caried but a shadow of good-
nesse, and were in trueth but *splendi-
da peccata*, beautifull sinnes (as Saint
Augustine called them :) then Chri-
stians which haue the light of the
worde, to reueale vnto them the true
nature and dignitie of Spirituall gra-
ces, can not but account a vertuous
and religious man very beautifull
and honourable : and so of meere
loue

loue reioice in his *Prosperitie*. There-
 fore may an honest man be well re-
 sembled to a *Light*. Saint Paule saith
^d the *Philippians* did shine as lights in ^d Phil. 2. 15.
 the world. And Iohn Baptist ^c is called ^c Ioh. 1. 7.
 A light. And ^f We may call euery one of ^f Theophilact.
 the Saints A light: though not *lucem* in Ioh. 1.
 illam, & That light, which lighteneth ^g Ioh. 1. 9.
 euery man that commeth into the
 world: But pettie Lights they are,
 and rightly so accounted. For euen
 as the Lights because they are glitte-
 ring and comfortable, therefore eue-
 ry man is pleased to haue them set
 vp: so *Righteous* men, because they
 are beautifull and louely, therefore
 euery honest man is pleased to be-
 hold them lifted vp, and aduanced to
 preferment. Our Sauicour Christ re-
 sembleth his Spouse vnto a thicke
^h pillar of smoke perfumed with myrrh ^h Cant. 3. 6.
 and incense, and with all the spices of
 the merchant. These sweet perfumes
 are the graces of Gods spirit, where-
 with

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¹ Plutarch, de
virtute &
vicio.

with the members of Christ are powdered and embalmed. And therefore euen as ¹ *aromata gratum odorem etiam lacernis & centonibus conciliant*; Sweet odours make the most vile and stinking things saurie: so the gifts of regeneration & sanctification lighting vpon a man defiled by nature and corrupted by his former sinnes, doe notwithstanding make him smell sweet, and seeme beautifull in the nostrils and eies of all that are neere vnto him. And euen as euery man draweth neere to him, and delighteth in his companie, that carieth sweet odours about him: so wheresoeuer a man liueth, that is endued with the graces of God, euery wise man will like his fellowship, and draw neere vnto him in affection; and of loue and liking reioice in his *Prosperitie*.

Heereby therefore all men should be prouoked: that as they couet *Prosperitie*, so they should strive vnto
Righteousnesse.

Righteousnesse. Which if they laboured for, then they should not onely the sooner attaine outward blessings, (for they doe belong to those ² *that* ¹ *Psal. 128. 1.*

fear the Lord and walke in his waies:) but hauing attained them, they should possesse them with peace and comfort on euery side: not being enuied or maligned of others for their *Prosperity*, but loued and honored of others for their *Righteousnesse*.

True it is, that when an euill man is exalted, the wise turne their heads aside, as loathing to behold so vnseemely a sight: for ¹ *Pleasure is not* ¹ *Pro. 19. 10.*

comely for a foole. Yea; the best men of God haue their *Nemesis*, they

^m maligne now and then the *Prosperity* of the wicked: neither can mans ^m *Psal. 37. 1.*
^{Psal. 73. 3.}

corruption so containe it selfe, but that from emulation it groweth vnto enuie. And in this case most easily:

^m *οὐκ ἔστι τὸν ἐχθρὸν ὁ φθόνος ἔρπει,* saith ^m *Sophoc. Aiac.*

Sophocles: Envy aimeth at him that

D

hath

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bath somewhat. Now how slippery and perilous is that mans estate which falleth into the enuy and malignation of others ? ° *Anger is cruell, and wrath is raging: but who can stand before enuy?* P *Carnes enuy murdered Abell.* 4 *Saules enuy pursued Dauid.* 1 The enuy of the nobles cast Daniell to the lions. 1 The enuy of the Jewes nailed Christ to the crosse. And ô that, ô that our times had wanted examples of some, who for their good parts growing into fauour with God and men, were not able to support their estate against the bloody dint of enuy ! Well : wouldst thou fare better ? wouldst thou both prosper, and be safe in thy *Prosperity* ? Then to the desire of it, ioine the desire also of *Righteousnesse*. For 2 *who is it, that will harme you, if yee follow that which is good?* Feare God, worship him zealously and aright, walke lowly, honestly, iustly, and louingly

• Pro. 27. 4.

7 Gen. 4. 5, 6.

9 1. Sam. 18.

8, 9.

1 Dan. 6. 4.

1 Matt. 27. 18.

2 1. Pet. 3. 13.

louingly towards men : this is the readiest way to secure thine estate. For if thou be a *Righteous* man, the *City will reioice in thy prosperity*. Sometimes God turneth it otherwise, for he will be tied to no rule : but that it is commonly so, this *Pro-uerbe of Salomon* iustificieth in this place.

3. This sentence admonisheth vs of a speciall duty, of *Brotherly loue* : which each *Christian* man oweth to another. *Christians* must be *Inquisitors* after their neighbours religion, and *Surueyors* of their neighbours waies. Not as busy-bodies, meddling with that which belongeth not vnto them : but as men, imagining that they haue their part in any *Prosperity* or aduersity that betideth to their bretheren. They must cast their eies about them and obserue, who in that corner or country feareth God, and loueth *Righteousnesse* : and then with-

*Homo sum : hu-
mani nil à me
alienum puto.
Terent. Heaut.
Act. 1. Sc. 1.*

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all they must make suruie, how such
 a man prospereth in the world, and
 how he fareth in his outward estate.
 And both these must they doe to this
 end: that when they finde any child
 of God, *that washeth his pathes with*
butter, and whose rocke poureth out ri-
uers of oile (as ^u *Iob* speaketh of his
Prosperity :) then with him and for
 him they may reioice and be glad:
 And when they shall see an honest
 man humbled and labouring vnder
 the crosse, then with him and for him
 to mourne & lament. Else how shall
 we practise that precept of the Apo-
^{stle}: ** Reioice with them that reioice and*
mourne with them that mourne? Or
 how shall we shew our selues liuely
 members of the same body, ^y if when
 one member suffereth, we suffer not
 with it? and if when one of our mem-
 bers is had in honor, we reioice not
 with it? We read of *Nehemiah* (that
 holy Reedifier of the holy city,) that
 how-

^u Iob. 29. 6.

^u Rom. 12. 15.

^y 1. Cor. 12. 26

howsoever himselfe were at ease, yea
 were in office at court, (² for he was ^{* Nehe. I. II.}
 the kings cup-bearer) and so might ^{& 2. I.}
 haue liued voluptuously to himselfe
 after the maner of our *Sole-self-louing*
Courtiers : yet his thoughts were oc-
 cupied about his bretheren the *Jewes*,
 and his city *Ierusalem*, and therefore
 inquireth earnestly of them and their
 estate. And hearing of the affliction
 of the people, and desolation of the
 citie, he ^{* mourned, and wept, and fa-}
 sted, and praied: as if himselfe had ^{* Nehe. I. 4.}
 beene plunged in the same calamity.
 And verily if the spirit of *Nehemiah*
 did breathe in our breasts, we would
 not be so wholly giuen vp to *Selfe*
loue (^{b the cause of all sinne,}) as we ^{b Clemens A-}
 would altogether neglect what beti- ^{lex, Strom.}
 deth our bretheren: but we would ^{lib. 6.}
 be euer inquiring what good men
 liued about vs, and how they fared?
 what *Churches* God had planted a-
 broad, and how they thrived? how

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the Churches of Christ flourished in France, Germany, Scotland, Denmarke, Sweeneland, and else where? And when we shall vpon due inquisition or suruey, be giuen to vnderstand, that God prospereth any one good man particularly, or any company of good men generally: then not to enuy or maligne them, as ^c Haman enuied Mordecaies fauour with the king, or as ^d Saule maligned Dauids reputation with the people, or as some in our time haue belched out reproches against the neighbour Churches and the worthy men that liued in them: but we should reioice with them, as affected with their good; and ioifully wish the continuance and increase of their Prosperity. If we know but one Gaius in a country, which is ^e Pauls host and the host of the church, we should wish to him as Saint Iohn wisheth to his Gaius: ^f Beloued, I wish chiefly that thou prosperedst

^a Ester. 6. 13.

^d 1. Sam. 18. 8.

^e Rom. 16. 23.

^f 3. Ioh. 2.

redst and faredst wel. If we see about vs
 an vpright minded man, which ser-
 ueth not the time nor professeth re-
 ligion onely for shew; but feareth
 God inwardly, and walketh in the ho-
 nesty of his conscience: we should
 pray for him with the *Psalmist*: *3 Doe* Psal. 125. 4.
well (ô Lord) to those that be good and
true in their hearts. If we see any
Church struiuing to cast out *Popery* and
 to intertaine sincerity, we should
 pray for it and the fauourers of it: *h O* Psal. 122. 6.
pray for the peace of Ierusalem: let them
prosper that loue thee. And certainly
 if we be true hearted *Citizens* of the
 holy city, new *Ierusalem*; we will
 not onely pray for it, and for all that
 doe belong vnto it: but also when a-
 ny good betideth it or them which
 they needed and we praied for, we
 will be ready to reioice with them,
 and to praise God for them, accor-
 ding to this sentence of *Solomon*: *In*
the prosperity of the righteous the city
 D 4 *reioiceth.*

reioiceth.

And heere now is fit place and iust occasion offered to stirre vs vp, with thankfulness to be ioyfull, and with ioyfulness to be thankfull vnto God for all those holy and gracious persons by whose rising vp and *Prosperity* so much good hath beene done in our time and country. Among all which we are bound in the first place to performe high and honorable *Obsequies* to her, who while she liued, sustained the first and highest place in the kingdome: I meane, The high and mightie Princeesse, our late most renowned and soueraigne Lady Q. *Elisabeth*: *Mundi totius una decus*; The glory of the world, as master *Beza* called her: and of whom that may be said as truly, as it was of *Luther* in his time:

Roma ruentis terror illa maximus.

She was the very terror of that declining Popedome.

No

*Epigram in
etab. Hispan.
Anno 1588.*

No honest man doubteth (I trow) to number her with the *Righteous*, who planted the word of *Righteousnesse* among vs, and susteined the intolerable malice of all Papists (enemies vnto *Righteousnesse*) & gouerned by *Righteous* lawes, and ministred right to men: yea lastly, was an harbour to all distressed Christians that fled hither from diuers places for *Righteousnesse* sake. I trust God hath heard the millions of holy praiers made for her while she liued, and hath giuen her a rich inheritance with the *Righteous*, and a large portion in that Christ, whose Gospell by her means had so free passage in the lande, and was glorified by the conuersion and saluation of so many thousands. But to the purpose. How *Prosperous* this Queene was in all her waies, the Papistes obserue with grinding their teeth: but we should applaud with clapping of hands. Farre vnlike was
her

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her state to her sister *Q. Marie* : for
h. Act. & Mon. of her M. Foxe recordeth, that ^k *no-*
in fine. R. M. *thing euer succeeded well which she*
tooke in hand. But of this we may a-
 uouch that *Prosperitie* of *Iob*: ¹ *Gods*
light shined vpon her head, and Gods
 4. *providence was vpon her tabernacle.*
 She was renowned at home and a-
 11. broad. *Eueryeare that heard her, bles-*
sed her; and euery eye that saw her, gaue
testimony vnto her. From her youth
 she was reserued (as it were) to the
 Crowne, by want of issue in her bro-
 ther and sister. All *Queene Maries*
 daies she was woonderfully prefer-
 ued, euen by the meanes (as was
 thought) of that *Philip* of Spaine,
 who afterwards became her deadly
 emie. Shee that then was ledde
 homely, *tanquam ouis, as a sheepe to*
the prison; was not long after atten-
 ded magnificently, as a princely *Lio-*
nesse to the scepter: and when shee
 was once settled in the throne, what
Prosperitie

Prosperitie euer betided a Prince,
 wherewith her cup did not abundant-
 ly ouerflow? *Tertullian* describing
 the praiers which the old Christians
 of their loiall affections made for
 their heathen Gouvernours, (wherein
 they were farre vnlike to the *Popes*
 and *Papists* of this time, which ^mpro- ^m*Bulla Pij. 5.*
 scribe kingdomes, and discharge sub- *Geneb. chron.*
 iectes of alleageance to their Soue-
 raine Princes, and ⁿhold it lawfull ⁿ*Defence of*
 for the subiect to take vp armes a- *English Catho-*
 gainst the king) saith on this wise *liques. cap. 5.*
 in his *Apologie*: ° *We praye alwaies for* ° *Tertull. Apol.*
all Emperours, that God would bestow *cap. 30.*
upon them a long life, a peaceable go-
uernment, a safe pallace; strong armies,
faithfull counsailours, obedient subiects,
a quiet world, and whatsoeuer else any
man, yea Cæsar himselfe can wish or
desire. And is not this the Prosperity
 which by our praiers (as by one speci-
 all meanes) God gaue and continu-
 ed to *Queene Elisabeth*? For first,
 shee

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Shee attained a long life, euen within
 a yeere of that which ^P *Moses* in his
 age pitched for the ordinarie time of
 man. Shee was with her mother ^q *Sa-
 rai*, *stricken in age*; and yet with her fa-
 ther *Abraham*, ^r *she died in a good age*:
 and when she died, in despite of all
 the attempted poisonings, and stab-
 bings, and rebellions of the *Papists*,
 her grey haire went downe with
 peace vnto the graue. Secondly, her
Gouernment was peaceable. Herselfe
 was inclined to peace: all the forai-
 ners writing to her, or of her, ter-
 med her ^r *Serenissimam Elisabetham*,
The calme Queene of England. Her
 lawes were executed with *Peace*, no
 man daring to lift vp his hand a-
 gainst the meane *Iustice of Peace* in
 the kingdome. Her people were pre-
 serued in *Peace*. All her time, we
 were in that blessed case whereof the
^r *Psal.* 144. 14. *Psalmist* speaketh: there was ^r *no in-
 uasion, no going out, no complaining in*

^r *Psal.* 90. 10.

^q *Gen.* 18. 11.

^r *Gen.* 25. 8.

^r *Caluin. epist.*

^{G.} *Cicilio. secret.*

^{G.} *epist. ante*

^{Com.} *in Isaiam.*

^{Beza.} *prafat. in*

^{Nouum} *Test.*

^r *Psal.* 144. 14.

our streets. Thirdly, *Her house* was al-
 waies her *castle*: other castle of de-
 fence she was neuer compelled to
 take any during all her raigne. Into
 which, though some miscreants som-
 times crept priuily, ^u one into her ^a *D. Paris*
 gallerie, ^x another into the lobby: ^z *Captaine Lee*.
 yet euen then and there ^y *God was ab.* ^v *Psal. 132.*
 so her castle, and the horne of her salua-
 tion. Fourthly, *her armies* were strong
 and puiſſant: witnesse the manifolde
 expeditions made in her time to Ire-
 land, to the low Countreies, to Cales, to
 countries vncouth and vnknownen:
 from whence like ^z *Jonathans* bowe, ^a *2. Sam. 1. 17.*
 they neuer turned backe; and like *Sauls*
sword, they neuer returned empty from
 the bloud of the slaine, and from the fat
 of the mighty. Fifthly, *her Councell* was
 alwaies deepe, trustie, and iudicious.
 The body wherof, though the *Papists*
 accuse of ^a *ignominious practises*, pla-
 gy in iustice, piracies, proditiions, spieries
 and foule artes to cosen the world round
 about

^a Defence of
 English Catho-
 liques. cap. 8.
 pag. 177.

about vs: yet wee who could neuer iudge of their Counsell but by the effects, found alwaies the consequences thereof to be safety to her Maies person, peace to the realme, continuance to religion, and helpe to the neighbour Churches round about vs. Sixtly, *her people were so obedient*, as they were ready to goe whether soeuer shee sent them, and ready to disburse whatsoeuer sums her extraordinary charges caused her to demaund. Her *Proclamations* were as strong as enacted lawes: and her *Pruate letters* as forceable as *Publike proclamations*. Seventhly, *the world was so quiet in her time*, as England for 45. yeeres neuer knew by feeling, what belonged to the warres. And now her winding vp was in so quiet a season, as not onely her owne kingdomes were in a generall peace; but all the countries of Christendom, in a calme vnity and concord.

O quam te memorem, virgo?

Then to descend from her owne
 personall *Prosperitie*, and to speake of
 that happinesse which we enioyed by
 her gouernment: who knoweth not,
 that she was (vnder God) our *Moses*,
 to deliuer vs out of the bondage ^bExod.12.
 and darknesse of the Romish *Aegypt*?
 Our ^c *Dehora*, that brought downe ^cIud.4.
 the Spanish *Iabin*? Our ^d *Sampson*, ^dIud.14. &c.
 to auenge vs againe and againe of
 the Popish Philistims? Our ^e *Dauid*, ^e2.Sam.6.
 to fetch home the Arke of God,
 euen the Gospel from other coun-
 tries; and ^f to appoint Leuites, euen ^f1.Chro.16.
 godly Pastors to do seruice about it?
 Our *Salomon*, to giue vs siluer as ^g1.Reg.10.27
 common as stones, and cedars as the
 wilde figge trees in the plaine? Our
Asa, ^h to put downe idols, rood-^h1.Reg.15.12.
 lofts, crosses, crucifixes, altars, holy
 water, holy waxe, holy candle, and
 such like filthy trumperie? Our *Iehu*,
 to destroy *Baals* Prophets the Iesu-ⁱ2.Reg.10.25.
 ites

ites and Seminary Priests, and other
^{Apoc. 16. 13.} frogs that come out of the mouth
 of the dragon ? Our ¹ *Hezekiah*, to
 build vp treasuries for golde, and sil-
 uer, and pretious stones, and sweet
 odours; and armories for munition,
 and store-houses for wheat, wine and
 oile; and stalles for beasts, and stables
 for horses : that is, euery way to
 strengthen the kingdome, with mo-
 ney, victuals and defence ? Lastly,
 our ^m *Iosiah*, to restore the booke of
 the Law and holy Scriptures; aboli-
 shing *Romish traditions*, *unwritten*
verities, *Popes decrees and decretals* :
 and so one way and other to lade vs
 with all temporall and spirituall *Pro-*
speritie ? Now her gouernment pro-
 uing so abundantly *Prosperous* to her,
 and to the land : haue not we great
 cause to reioice, that euer God ad-
 uanced her to so high an estate of
 dignitie ?

And then by the way, haue we not
 all

all (I beseech you) very great cause
to mourne for so heauy a losse beti-
ded to vs all? Verily, if *Dauid* would
haue the daughters of *Israel* to weepe
for the death of *Saul*, because ^a he clo- ^{a 2. Sam. 1. 24.}

*thed them in scarlet with pleasures, and
hanged ornaments of golde vpon their
apparel:* then how are ye (ô ye daugh-
ters of *England*) to mourne for the
death of *Q. Elisabeth*; who not only
gaue you these outward things in
such abundance, as our plaine *Ance-*
sters, if they now rose from the dead,
would hardly acknowledge vs to be
their posteritie: but gaue vs righte-
ousnesse and peace for clothing, and
the way to heauen for pleasure, and
the Gospel for a most precious trea-
sure, which all the Spanish Indians
are not able to counterpoise? But
what do I (most noble *Queene*) pre-
uenting, nay with my meannesse aba-
sing the solemnities of thy roiall fu-
nerals? Or why do I so digresse from

E my

my ioyfull Text, to tune dolefull Elegies of sorrow? Or why do I by weeping ° with *Dauid*, prouoke the people to *turne the saluation of this present day into mourning*? Why rather go I not on to shew how Gods mercie hath mitigated the depth of this sorrow, with a new occasion of ioy? and calleth vs anew at this time also, to *reioice in the prosperitie of the Righteous*?

Josh. 1. 2.

We reade in the holy Scripture, that when ^P *Moses* the seruant of the Lord was dead, who brought *Israel* out of *Aegypt*, God raised vp *Ioshuah* to carry them ouer *Iorden*, and to put them in possession of the promised land of *Canaan*. *Queene Elisabeth*, that good seruant of the Lord, is dead, which brought the people of this land out of the bondage and darknesse of *Poperie*: God is now raising vp a *Ioshuah*, by whom we conceiue great hope to enioy the perfect beautie

tie and complements of the Gospell. Wherein not to stand vpon this, that he is a *Man*, & so of more power and courage to all parts of gouernment (for ¹ of *Vir* commeth *Virtus* (saith *Tullie*:) *Viri autem propria maximè est fortitudo*: And fortitude is the vertue most proper to a mā:) neither yet to speake of this, that he is no meere aliant vnto vs, but one descended of English blood, *longo de stemmate Regum*, from the ancient line of the *Kings and Queenes* of this land, and so the liker to carry a naturall affection to this nation: not (I say) to stand on these things, there are three especiall points which may excite vs to a confident expectation of much good to be done in our Church and Common-wealth by his Maiesties gracious gouernment.

1. One is, his holy and vertuous education, which the common Proverbe calleth, *An other nature*.

¹ Cicer. Tusc.
quest. lib. 2.

* Eurip. Iphige-
nia in Aulide.

† Τεσπεῖ δ' αἰ παρδελούμηναι
Μῆνα φέγουσ' ἐς ἀπέρην.

† Plutarch. de
liberis educan-
dis.

Learned education is a great furtherance to vertue; yea, it is † *Primum, medium, & ultimum caput* (as *Plutarch* speaketh:) as touching the neather meanes, it is all in all, to the leading of a godly and vertuous life. Therefore haue we great hope, that the sweet liquor wherewith he was seasoned in youth, will yeeld him an healthsome and sauourie relish all the dayes of his life.

2. A second is, the experience of his peaceable and mercifull gouernment in his owne countrey. Neither hath he shewed himselfe a disturber of other Princes, like the Spaniard that will haue an oare in euery mans boat, and pretend a title to euerie crowne. Neither hath he beene a plotter of bloudie stratagemes, like to that late horrible Massacre in *France*: neither haue we euer heard, that

that he hath beene couetous in exacting, or cruell in oppressing his owne countrey people, as was our *Richard* the third, of odious memorie. But he hath (according to *Salomons* aduice) established his throne

¹ by mercie and trueth : accounting ^{Pro. 20. 28.} *Clemencie* (with *Lactantius*) ² the next ^{Lactant. diuin. instit. lib. 6.} *duetie to Religion* : and with *Seneca*,

³ *Consulere patria, to doe good to his* ⁴ *country*, the speciall vertue belonging to a foueraigne Prince. So that his former practise in *Scotland*, giueth great hope of a mercifull gouernment vnto this realme of *England*.

3. The last (but not the least) thing, is his *Religion* and *Profession*. *Religion* hath his name of ⁵ *uniting* ⁶ *and knitting our soules vnto God* : and therefore is the true fountaine of goodnesse, and bridle of euill. *Ioseph* would not harme his bretheren : for ⁷ *he feared God*. But *Abraham* ⁸ *doubted hard measure at Gerar*, ⁹ *be-*

cause *The feare of God* (as he thought) was not in the place. If this man were a *Papist*, we could expect nothing but blood, and fire, and fagot: for they are their sole arguments to maintaine their religion. But thanked be God he is a professed *Protestant*, a supporter of the *Gospell*, an enemy to *Popery*: and therefore what cause is there to vs of feare? nay what cause is there not of ioy in this his Maiesties new *Prosperity*? To descend from the king to his nobles: among them diuers (of my knowledge) haue beene (and I hope still are) verie Religious. It was my happe through their honorable fauour often to be present with some of them, while they lay in the city of *Norwich*. There they many times partaked my publique Ministry, and I their priuate exercises. I saw their cariage so graue, their speeches so seasonable, their praiers so deuout,
 their

their preaching and preacher so sincere and zealous : as euer since that time (which is now about twentie yeeres agoe) I haue caried a reuerent remembrance , & honorable estimation of them and their profession. Let me proceed yet one degree further for the comforting of such as are wholly ignorant of that country and people. The holie example of the King and his nobles, hath conformed vnto it the body of that kingdom. *Bishop Iuel* thirty yeeres agoe^b marshalled *Scotland* with the foremost among the *Protestant Churches*. And master *Caluine* aboue forty yeeres agoe, congratulated to master *knox*^c *tam felices letosque progressus : so happy and ioisfull successe of the Gospell* in that *Realme*. Since those daies, it hath had many meanes of growth and increase, not many of declining or falling backe : so that we are to conceiue of the *King, Nobles*

^b *Defence of the Apologie. part. 1. cap. 5. diuis. 3.*

^c *Caluin. Ep. Ioh. Knoxo. pag. 241.*

bles and People together, as of a beautifull Church, and holy Spouse of Iesus Christ.

Heereupon therefore dependeth the maine occasion of our ioy in our newkings *Prosperity* : that first his *Education*, secondly his *Gouernment*, thirdly his *Religion* ; doe so abundantly promise vnto vs in this land the continuance of our liberty and peace, but especially the enioying of the *Gospell*, and a deliuey from the superstition and tyranny of *Anti-christ* and *Popery*.

The *Papists* these twenty yeeres and more haue beene continually calling, and looking for A DAIE : and this Day was, *The death and dissolution of her maiesty*. They were euer menacing of vs, as *Esau* threatned his brother : ^d *The daies of mourning for my father, will come shortly : then will I slea my brother Iacob*. So whispered they long agoe, not obscurely : *The daies*

^d Gen. 27. 41.

daies of mourning for *Queen Elisabeth*,
will come shortly: the *Queene* will not,
and if we can, she shall not liue long:
then will we pelt these prating *Pro-*
testants, vp shall our stakes goe, off
shall their heads go: ^c *Christianos ad* ^o *Tertull. A-*
leonem, to the fire with them, to the ^{pol. cap. 39.}
gallowes, to the *Clinke*, to the *Lol-*
lards tower. I thinke they did no-
thing for the space of many yeeres
but with the *Duke* ^f of *Medina*, bar- ^t *Ann. 1588.*
rell vp ropes to execute the *Prote-* ^{in expedit.}
stants. The common peace of the ^{Hispanica.}
land since the death of the *Queene*,
and the generall consent in this new
proclamation, may rightly be called
in respect of the *Papists* hope & pur-
pose, *A very miracle* scene in our
time. For full confidently did they
expect, that so soone as euer the
breath was knowen to be out of the
Queenes bellie, they should haue
beene ringing auke, and fiering of
houses, and spoiling of goods, and
leuying

leuying of armies, and bringing in of
 forraine power from beyond the seas:
 yea cutting of our throates, and bu-
 rying of vs in the dust. Now what
 shall we say, or what can we say (my
 good bretheren) to these vnexpected
 and comfortable euents? verily in
 generall we may and must say with
 the *Psalmist*: *This was the Lords*
doing, and it is maruellous in our eies.
 For the defeating of our enemies: let
 vs *Praise the Lord that hath not gi-*
uen vs a prey vnto their teeth. For
 raising vp this *Iehoshua* vnto vs: let vs
 say with the people of God, *Blessed*
be he that commeth in the name of the
Lord: that is, Acceptus, felix, & gra-
tiosus sit iste, quem dominus nobis re-
gem dedit: Welcome, happy, and accep-
table might he be, whom God hath rai-
sed vp to be King ouer vs. For the *Pa-*
pists, because like *Esaues* brood they
 haue wished and compassed *Iacobs*
 destruction: let them feare that pro-
 pheticke

g *Psalm. 118. 23.*

h *Psalm. 124. 6.*

i *Psalm. 118. 26.*

k *Muse. in Psal.*
118. 26.

pherie of *Obadiah*, against the *Edomites*: ¹ *For thy cruelty against thy brother Jacob shame shal couer thee, and thou shalt be cut off for euer.* For our

felues: let vs on the one side like good *Citizens* reioice in the *Prosperity* of this religious *Prince*: & on the other side, let vs pray to God both to affect his heart with large purposes of our common good, and to prepare our hearts to intertaine the good which his comming to the *Crowne* seemeth to promise vnto vs; lest we stand in our owne light, by our owne vntowardnesse, & it be said of vs as it is of the *Isrealites* in the daies of *Iehoshaphat*: ^m *The high places were not taken away* (the king could not doe the

^m 2. Chron.

20. 33.

good that he would haue done in the land) for the people had not yet prepared their hearts vnto the God of their fathers.

4. There is yet a fourth *Observation* to be made from these words of *Salomon*

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Salomon: In the prosperity of the Righteous the citie reioiceth. For, it teacheth vs, what account we are to make of those whose affections are moued with no ioy to see good men grow vp, and *Righteous* men to *Prosper* vpon earth. Verily it argueth that they are such as haue euill will at *Sion*: and

° *Matt. 20. 15.*

° *Their eie being euill because God is good,* it sheweth that they are an enuious and malicious generation. Either they are no *Citizens*, or no sound hearted *Citizens*, to the city of God. For Enuy hateth that which it maligneth: ° *Sudat frigidus intuens quod odit.* When *Nehemiah* reedified the

° *Virg. Epigr. delinore.*

walles of *Ierusalem*, the true hearted and naturall *Iewes* ioined with him,

° *Neh. 2. 18.*

and ° *strengthened their hands to*

° *Neh. 4. 1, 8.*

good. But ° *Sanballat* and *Tobiah* mocked them, and conspired together to hinder them. And no maruell: for they were no *Iewes*. The one was an *Horonite*, ° that is, a *Moabite*

° *Trem. in Neh. 2. 10.*

abite, and the other was an Ammonite: both of which nations were olde professed enemies to the people of God. Againe: when *Paule* came to *Paphus*, [†]*Sergius Paulus* desired to ^{Act. 13. 7.} ^{8.} heare the word of God. But *Elimas* withstood them, and sought to turne away the Deputy from the faith. No maruell. For he was a *Iewe* and a *Sorcerer*: and therefore could neither beare the trueth, nor the holinesse of *Christian Religion*. So hath it alwaies beene in the world. *Ammonites* and *Moabites*, *Iewes* and *Sorcerers*, men of corrupt life and religion, could neuer take pleasure in the building of *Ierusalem*, nor in the propagating of the Gospell. Whereof it is that they haue alwaies maligned the rising vp of the *Righteous*, for feare that the worke of God should prosper in their hands.

Heere therefore learne we to iudge of what sort and qualitie those are among

among vs, which grinde their teeth,
 and hang their heads at this new day
 of *Englands Prosperitie*. Of which
 ranke and company are the ding-
 thrifts of the lande: who hauing wa-
 sted their owne goods with riotous
 liuing, hoped now to haue parted
 other mens stakes in the time of ci-
 uill dissention: Those also which
 raised not themselues by their *Righ-
 teousnesse*, but climbed on high by
 symonie, by briberie, by flattery; ab-
 using the gracious time and speciall
 ministers of the state, by corrupting
 and peruerting inferior officers:
 Those againe, which assumed the
Magistracie, not to doe iustice, but
 to gaine reputation; and entered the
 ministerie, not to labour but to liue
 at ease; not to feed the flocke, but to
 feed vpon the flocke. These and di-
 uerse others fearing lest in an altera-
 tio their euill might come to light:
 as when a man remooueth his house,
 many

many a thing is pulled out, that laie hid, while he was setled, in some dark corner: they can not but in appa-
 rance onely reioice at this prosperi-
 tie. But to omit these and some o-
 thers: there are now two especiall
 sorts of *male-contents* in the land, that
 sigh at the heart, though they smile
 with their countenance at this com-
 mon peace and ioy in the kingdome.
 The Lord giue his Maiestie grace
 prudently to discerne them, and pu-
 issantly to suppress them, as enemies
 to God, and chiefe hinderances to
 the Gospell.

1. The one sort are the *Atheists*,
 I meane the Mocke-gods of our
 time, which make a scorne of all re-
 ligion: and saie with the *ⁱ Foole in* *ⁱ Psal. 53. 1.*
their hearts, There is no God. Of such
 grosse and senselesse *Atheists* I
 speake: not of such as the *Papists* *ⁱ Laurent. de*
 make of the *Protestants*. For with *la Barre, in*
 them *ⁱ Erasmus* is an *Atheist*, be- *Tertul. de re-*
 cause *sus. carnis.*

* *Idem in Tert.
contra Valent.*

† *Aët. 17. 28.*

* *Genebrard.
Chron. p. 1171.*

* *Cicer. de nat.
Deorum. lib. 1.*

† *Arnob. contra
Gentes. lib. 8.*

cause I trow he imitated *Lucians* stile in deriding their absurdities. With them * *Caluine* is an *Atheist*, because he maketh God the authour of all things. Not being able (seely scholars) to distinguish, between the action which is euer † of God, and the euill of the action, which is euer of man himselfe. Againe, they say of ‡ *Bukchennane* that he was *Atheus Poëta*, a godlesse or *Atheisticall Poet*: because (perhaps) he compiled *Dauids Psalmes* in Poeticall verses. Yea in their esteeme, all of vs are little better then *Atheists*, because we acknowledge not euery seuerall Saint, for a petie God in religion. As the ‡ *Athenians* condemned *Protagoras* for an *Atheist*, ^b *consultè potius quàm prophanè disputantem*: Who disputed rather aduisedly (like a Christian) than prophanely (like an Atheist.) So *Arnobius* iudgeth; and so I doe conceiue him. For certainly his purpose was neuer

neuer to say, *There was no God*: but that those were no gods which the *Athenians* worshipped: But of that by the way. Such fatte *Atheists* made the *Gentiles* of the *Philosophers*: and such *Atheists* make the *Papists* of vs: but of such I speake not in this place. The *Atheists* which I intend are those, to whom *Religion* is nothing but *Policie*, and the *Scriptures* are but *Quaint* devices: and *Moses* his leading of the people through the red sea, was but his wisdom to finde the channell, and to take the time when the tide was out: and such like odious blasphemies. These persons no man (I trôw) can call *Christians*: and yet of themselves and their followers they are reputed deeply wise and learned. Let vs grant them therefore (if we grant them any thing) to be *Heathen Philosophers*: but then the question is, of what sort or sect they might take their denomination.

F Verely

Verely *Epicures* they are, for they hunt after pleasure as after their chiefest good. Their Mote is like to *Sardanapalus* Epitaph:

*Ede, lude, bibe, charum presentibus
exple*

*Deliciis animum: post mortem nulla
voluptas.*

^c Plutarch. de
repugnantijs
Stoicorum.

^d Plato de re-
publica dial. 5.

^e Arist. Ethic.

Stoikes they are: for ^c though they loue to dispute of Action and Practise, yet themselues couet to sit in ease and quietnesse. Yea in ^d their affectation of Communitie, they are *Academikes*: for by their good willes no mans wife should be proper to her husband. But with the *Peripatetians* to enquire after ^e *felicities*, or *vertue*; or to account the gifts of the mind, their most excellent parts; or the seeking of common good, their greatest glorie: these are tunes that sound harsh in their eares, because they fauour somewhat of *Righteousnesse*. *Prosperitie*, and pleasure, and ease,

ease, and abundance, are things which they affect: but *Vertue* and *Righteousnesse* they affect not. These men seeing now a change euen in the *Head*; (for ^f *Princes are the heads* ^f 1. Sam. 15. *of the people*) and knowing that ^g *Mu-* ^{17.} *tation is an alteration in the same kinde* ^{2. Chro. 10. 27} *into more or lesse* ^{3 Arist. Phy-} (as the great *Philoso-* ^{sic. 5.} *pher* speaketh;) and discerning by all likelihood, that our *Religion* (through Gods infinite mercy) is not like to change to the lesse, but rather to the greater: they feare lest that which they concealed before, should now be discovered; and whereas they were noted in former time to haue but little *Religion*, now it will manifestly appeare that they haue none at all: therefore doe they but poorely and feelily (God knoweth) giue some single tokens of ioying in this our late *Prosperitie*.

2. The second sort of Malecontented mates, are our mutinous and

F 2 seditious

*h Joh. de Paris
fili de potest.
Regia & Pa-
pali. cap. 5.*

seditions Papists; which neuer were,
nor neuer will be true to Princes
crownes. For they hold it for a *Ma-
xime*, that *h Papa est uerus Dominus
temporalium*: *The Pope is the right
Lord of Temporalties; so as he may take
from any man, that which is his owne.*
By which conclusion, no Prince shall
euer be sure in his throne, but at the
becke and good pleasure of the Pope
of *Rome*. A notable seditious and re-
bellious doctrine. Now these men
which hang on this string, shewed
slender tokens of ioy when Queene
Elisabeth came to the crowne: but
lesser a great deale now at this late
Proclamation. Some newe deuised
Title which might haue interessed
the Spaniard to our Dominions,
would haue pleased them a great
deale better; or some diuision among
the Nobles and Commons of this
land, would haue wrought them bet-
ter aduantage. For their practise was
alwaies

alwaies to fish in troubled waters:
 and to that end to raise vp division
 betweene Prince and people. But
 that all the estates of the land should
 conioine as one person, and set their
 faces all to the right: is a thing which
 they neuer expected, much lesse did
 wish to haue betided. But of them
 enough at this time. I trust that the
 Kings Maiestie who now is, knowing
 how dangerous their doctrine is to
 the estate of Magistracie, how they
 brought the late French King to his
 end, how many assaults and attempts
 they made vpon the kingdomes and
 person of the Queene his predeces-
 sor; and lastly, how they haue slan-
 dered his natie realme of *Scotland*,
 auouching, that the^a Treacheries,
 treasons, murders and villanies pra-
 ctised in that kingdome, arose from
 the *Protestants*: will in his princely
 wisdom take them as they are, and
 vse them as they deserue: causing all
 the

*a Defence of
 English Ca-
 tholiques.
 cap. 3. & 4.*

80 SCOTLAND

the Saints of God to rejoice, if not
in their conversion which were of
vs to be wished, yet in their destruc-
tion which themselves will procure.
Of which destruction of them, and
other wicked persons, the latter part
of this Text ministreth due occasi-
on to intreat: but time hauing
prevented me, it must be re-
ferred to further opor-
tunity. The Lord
of heauen and
earth, &c.

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